Yi 2
7394
F 13

13

Of the passions generally 581
2 Love ——— 583
4 Grief —— 591
5 Anger — 597.
3 Fear —— 601
Joy 611
1 Envy malice 613
Lists
Becoming 623

Discuss of the moral faculties
Weakness & absence of the passions.

modesty by pronouncing speeches in public,
who before they have capacities to feel or
even to understand them. — But latter
the influence of physical causes upon the
passions & upon morals, was perfectly
understood by the Apostles, & the first Advo-
=cates for Christianity. Hence the many
precepts that are contained in all y: writings
the two principal causes of vice
in the former & latter, viz intemperance
in eating & Drinking. ~~that are to found~~
~~in all their writings~~. All I keep my body
under (says St Paul) least after having
preached to others — I myself shd be a
cast away. The abstinence - and bodily
mortifications that are now confined
only to One Christian Church, appear
to have their foundation not only in Antiquity,
but in reason - Science & religion. —

+ The passions tho' however different in their
nature are like heat & cold - viz: the operation
of different degrees of One cause or stimulus on
the System. see Dr Brown -

The passions most subject to physi-
-cal influence, & to w^ch I shall confine myself
are - Love - Grief - Anger - & Fear. But
here as in a former case, I shall borrow aid from
metaphysics - morals - & religion — for
they should all be
I will ~~not use any~~ ~~all~~ parts of the materia medica,
in the hands of a ~~accomplished~~ physician.
I shall first deliver some preliminary remarks.

There is nothing conducive to preserve
the equilibrium of the passions than a early education in the principles of religion.
- For this purpose example goes far be-
-yond precept in parents & schoolmasters.
nearly as
- The passions are contagious as the small pox
or measles, and a boy will never be persua-
-ded to ~~bridle his~~ govern his passions, who
has every day before his eyes instances of
the indulgence of them in his superiors.

2 The Cultivation of the Understanding
has a great influence in moderating the
passions. Science of all kinds imposes order

upon the passions, but mathematics bypass
this property in a very eminent degree.
Such is the influence of Mathematical studies
in composing the passions — That the Revd Mr
Fenwick ~~completely~~ minister of the Catholic Church in this city
Frasers informed me that ~~he~~ generally when
always finds it a practice
he ~~proceeds~~ to demonstrate two or
three propositions in Euclid, before he
retires to his private devotions: by means which
he says his passions are brushed into
peace, & his understanding elevated
in the presence of the Deity. —

Who ever heard of a mathematician
being agitated by anger - debility ~~by grief~~ or
by
~~of~~ fear — or seduced by the morbid effects of
love.[2] Sir Isaac Newton, I am, a large collection of
his papers, on which were the calculations of a
life time, in a flame
Occasioned by his little dog jum-
-ping up upon his table & overturning his
candle upon them — without ~~entangle~~
an emotion or expression of anger. His only

Our country has furnished two illustrious examples of the influence of mathematical studies in composing the passions in Genl Washington & Mr Jefferson. They both had strong feelings, but they were subdued by the early attention paid to mathematics.

† 3 That degree of excitement of the system which is produced by high health, is unfriendly to the exercise actions of the passions. The absolute dominion which the Indians posess over their passions, & even emotions is much favoured by their mode of life. Hence the debility of European is antagonizing a dying Sonetto to a fresh mistress every day, and sheds tears as he retreats after a refusal from each of them; the Indian views the whole sex with equal indifference, and disdains to acknowledge that he has ever felt for a moment a predilection for any One of them. There is the same difference of sensibility between persons in highly civil & savage life in respect to several other passions †

words were " O Diamond - Diamond - little
dost thou know, the mischief thou hast
done thy master ". — ~~This remarkable passion~~
~~But this passion was~~ ~~appears least to be~~ ~~was of~~
~~an~~ empire - over his mind, was not con-
= fined to this passion. This appetites were
under equal subjection to his reason - of
this - I shall give you a proof when I come
to treat of another subject. — +
I shall proceed to the particular passions
that have been named.

Love

The cause of this passion - alone constitutes a
disease. - It shews itself in great irritability of
the system; especially of the face, - hence the
facility in which blushing is excited in persons
who are in love - a perpetual talking,
or silence upon the Object beloved - sighing -
- want of sleep - and a predilection to solitude,
& moonlight. - La Bruyere - ~~the great~~ who

+ but which deserves to be attended to "If a wo-
= man retires to devote herself upon the
presence of a man in company, it is a sign
she loves him. If she receives him without
this ceremony she is indiff^t to him." Love,
a Scotian Chance
prejudices ~~ommen lapsplana~~ in the behav:
of both Sexes. It makes women awkward,
but polishes the manners of men.

seems to have viewed the minds of both sexes
with a microscope - says that love discovers
itself by one more symptom which is peculiar only
to women. "It is (he says) equally a
sign that a woman loves a man whether
she keeps her eyes constantly fixed upon
him in company, or never looks at
him ?! ___ He adds another which is more equivocal

Love has been called Birdlime. ~~It~~ Its after
it has armed the happy purpose of bringing
the sexes together it ~~soon~~ ceases to be a painful-
distressing - or dangerous disease - But
where it has been unsuccessful - it produces
Dyspepsia - Hysteria - Insanity -
fever - Hypocondriasis - ~~Hysteria~~ madness -
Suicide
& death. One of the most accomplished foreigners
=ners a Morgalman who served in the Ame=
=rican army during the late war, put an
end to his existence by discharging a ball
from a pistol thro his head in consequence
of being refused by a lady of great beauty &

Acomplishments in this city. He left a sheet
paper on his table on which concluded with
the following words " Fortunate lovers will
blame me - Unfortunates lovers alone will
pity me"! — I mention this fact only
to shew the importance & Danger of this
passion when it is opposed by disappointment.

[There is a singular fact in the history
of love which deserves to be mentioned, and
that is, - after the passion is completely formed,
the object beloved is seldom or never the subject
of a Dream. - The late Rittenhouse
Mr Bc: informed me that an
during seven years attachment to his
amiable woman who afterwards became his wife
life, wife, he never once
Dreamt of her, & yet he never passed a day
during this time without thinking of her
with desire & affection. But what is still
more extraordinary, a person in love
can seldom recal to his mind even when
& absent from his mistress ^ face or
can call a vivid idea of her person,
^ ^

Thence the ~~fountain~~ avidity desire of miniature spec-
-tators among lovers Palemon has availd
himself very happily of this circumstance
in his immitable poem of the Shipwreck.
-hence he makes Palemon - the hero of
his poem ~~the day~~ while he was expiring on
a beach on which he had thrown by the
waves. Speaking of his mistress to one of
the crew who attended him to Naya.
"Lo! her bright image pendent on my neck,
"Is all Palemon ~~both~~ rescued from the wreck,
"Take it - he say, - when panting in the wave,
"I struggled life, & this alone to save. -

Altho' he can describe it from memory in
the most exact manner. + Does the ~~idea~~
exercise of the constant
~~this can take into~~ the memory ~~beyond~~ on this idea
indue a ~~privity~~ debility in that part of the brain in
~~reach of the investigation to call it forth~~? It
which it is seated, & thus prevent its revival 'till the
is very remarkable that this difficulty
body has been refreshed by sleep? —
of ~~the~~ recalling the idea of an absent mis=
=tress in the sleeping or waking state, is
~~often~~ never felt in the beginning, or in
the decline of the passion. J—

It affects ~~all~~ both Sexes & all ages.
General Lee informed me that in tra=
=velling thro' Bulgaria on his way to Con=
=stantinople — he came to a village in W.
he enquired what curiosities ~~there~~ had in
their town. The innkeeper told him they had
a man of 112 years of age in the neighbourhood
& pointed to the house where he lived. The
General came to the house & found an old
man seated at the door. Upon asking
him his age, he said he was upwards of 80.

† Its proximate cause is excess of motion in the Ovaria, & of action in the heart. —

"so I expected said the General to have heard of you were 112" - "Oh no" said the old man "it is my father's age!" & where is he said the General - "he is gone Abroad - & I dont care where he is - for he has lately interposed his Authority & prevented my marrying a fine young girl" Here the poor old man burst out into a flood of tears, & could say no more. ——

This passion is very apt to affect boys & girls at a very unfortunable part of life. — Its remote causes are idleness - and the reading of Novels & romances. — It is usually favoured by the sexes living in the same house with each other. Hence the common saying, put two young sticks in a house together, & they will make love to each other. ——

The cure of unsuccessful love consists in the following remedies. —

† To know when a fever is occasioned by
love, or encreased by it, the pulse shd be
felt at the time the name of the person
supposed to be beloved, is mentioned, or
~~the person of~~ the person brot into the sick room. By
its change as to fulness or quickness the
cause of the
fever will be discovered. It was by detg.
the
love as the cause of a fever, that Hipp:
derived the greatest part of his fame in
Greece.

1 Where there is much fever - sighing - or
difficult respiration - Bleeding & blistering
have been found to be very effectual re-
=medies. — The Prince of Condè was once cured
of a fever by bleeding & blistering at a time
when he was passionately in love
with a fine Woman whom he expected to
marry. When he recovered, he complained
to his physician that he had drawn off all
his love by his blisters & bleedings for
that he now felt no more affection to his
Mistress than to any other woman. I
have known a case nearly similar to
this in a female citizen of Philad.a +

[turn over]

4 The company of the person beloved should
be carefully avoided. A Voyage or journey
sh.d be recommended in this case, for
absence has been justly stiled "the tomb
of love". — The company of strangers by
8 shutting all conversation ab.t the person

beloved, prevents the passion being cherished by ~~indulging it by~~ conversation.

2 Ovid advises what he calls "the Lunam Americam" or a second mistress. This is a foreign remedy for love. As fire drives out fire & pity pity - so love expels love. The ardor & sincerity of former attachments are often called in question from the quick suspicion of a new to a former mistress. But it is natural - & frequently arises from the vehemence of an unfortunate passion which admits of no other cure. —

3 The same master of the subject of love Ovid advises an unsuccessful lover to find out & dwell upon all his mistress's bad qualities, or defects in person, or accomplishments. If she has a coarse disagreeable voice, press her to sing, or if she touches a musical instrument clumsily, beg her to expose herself by playing upon one.

turn to p. 588

V 6 Love is cured by exciting a more powerful
passion in the mind.
5th "Ambition (says Rochefaucault)
"
proceeds Love, but Love never ambition."
this passion
We Sh: therefore endeavour to excite ~~it~~
in the minds of our patients under the
prospect of disappointed love. —
likewise
~~Lastly~~ Resentment ~~when excited~~ often extinguishes
Love. — It should be excited, & inflamed
if possible against the person beloved,
or his or her friends. ~~yet to be observed~~
~~The Exercise, Especially hunting. I have never felt this~~
~~passion. It ceased and I tired by the Chase.~~
Grief
V It is implanted in our natures
wise &
for benevolent & purposes, viz. to
prevent the by vigilance & prudence
all those evils which occasion
it by depriving us of our relations
& friends. It excites to more earnest
desires after a future State of ex-
-istence, & of Course prompts us

5 as hope & love Don Quixotte says are born together, so they can only die together. Uncommon pains shd be taken in curing love, to extinguish the least spark of hope if in the breast of a lover. V — The next passion is + — — Grief.

The Nature of our profession will require us frequently to witness this passion. It is therefore necessary that we shd understand its symptoms & cure. V

It sometimes produces Syncope & Asphixia, - But it oftener produces fevers - Dyspepsia - Hypond: - Catalepsy - Mania - death. - Dissections shew the heart to be affected after death by congestions - inflamm: - & rupture of its auricles or Ventricles. V

Instances of sudden death, & of all the diseases which I have named from Grief are very frequent in the Annals of Medicine & Bed Sickness especially of Doctors, should be imparted gradually

to such for proofs of its certainty
from reason & revelation.

V Ermonville is preserved the armor of
the friend of Henry IV who passing by the
street in which the his beloved Master &
king was murdered was so affected with
grief as to die the next day. Vol. I. p: 104
Bad news to be told gradually
Tears are the usual signs of grief, but =

E we see the same thing in Hæmorrhages.
In debility ch wi borders on deliquium animi
the blood ceases to flow — But returns at
a certain degree of debility.
lips

may there not be a weeping — as well as
a sleeping point in the System?

in his travels relates 591 ~~a~~ that at V

~~Tears are the most signs of Grief. But those~~

are degrees of it which do not discover themselves

by these Signs. / Psammenitus One of the Kings

of Egypt ~~was taken prisoner by Cambyses~~ He

was taken prisoner by Cambyses.

his son - Daughter & Servant, Soon after their

captivity, the King beheld his daughter sent in the

habit of a Servant to draw water. This Sight

drew tears from his attendants, but produced

no emotion in the King of Egypt. Soon!

Afterwards - he saw his son conducted to a

place of execution. This Sight he likewise

beheld with a tranquil countenance -

But / His Servant next appeared before his

eyes among a number of Captives. ~~He~~

~~Upon discovering~~ This was ~~so direct~~ an

abstraction of Sp / from

Stimulus to his System. He wept ~~a loud~~ for

the first time at the Sight. = Intense Grief

seldom discovers itself by tears immediately,

and rests till a certain degree of

debility ~~in direct~~ takes

for / Below it tears ~~pe~~ cease to flow / State of the System

place. / Such is the ~~excitement~~ produced by its

+ The Mind in the first instance labours
Under a Species of Mania.

∓. I once heard a ~~woman~~ Lady reproach
herself with insensibility for having slept soundly
the 3rd night after she has lost
her only Son. — ...

first Operation that insensibility takes place to hunger - cold, as well as to the pain of the bereavement. - I have heard of the cha= =vious of persons under the deepest affliction from the loss of a relation being attended w: th circumstances that have called the reality of their grief in question. A Gentleman in London who had lost the wife of his youth, on whom he doated, spent the evening after her in= =terment at the theatre, & appeared to enjoy the entertainment. For three months he continued to partake of the amusements of the town - after which he fell into a deep melancholly, & spent the remainder of his life in a single state, deploring the loss of his amiable & beloved Consort. + —

Wakefulness generally attends this State of ~~Illness~~ ~~Exists~~ of ~~Inability~~ griefs, but these are degrees of Grief, which produce ~~= sleep, & where it is wanting, there is~~ a propensity to natural Sleep. + Imp: The

V [One of the most sensible & enlightned men upon philosophical subjects ~~that I have conversed with~~] that ever I conversed with, once ~~was~~ asked me "what was the final cause of this passion, for that he could see use it, but to torment the living unnecessary, without benefitting the dead." It could have answered the question, but it would have been in a way that would not have satisfied him, for he was a disciple of Helvetius & Mirabeau

~~Would be foreign to this~~ the subject of these Lectures or I could answer this question by deducing proofs from it of a future state of existence, and it might be shewn further that it is a ~~of this~~ Led ~~which~~ of an immense harvest of future social & domestic happiness

cause of this fact formerly. It is owing to the stimulus of one idea wearing the system down to the point of sleep. ~~We~~

We come now to the remedies of Faith.

2 The late Dr Stonehouse ~~made it practice~~ printed at his own expence, a addition of a little book entitled "The manner" written by a Dr Grosvenor of a copy of which he sent to ~~every~~ the population of every patient he lost. This book is short - sensible - and written in a masterly Stile. It ~~does~~ derives all the Consolations it offers to the afflicted from Christianity. I think I have seen very happy effects from it among the afflicted from bereavements by death. Where this book cannot be had, a physician should from his own resources endeavour to compose the minds of his patients by suggesting to them the comfortable hopes which are inspired by ~~the Gospel~~ beyond the grave, resurrection. ~~Discourse~~ These apply in all cases, but

V Let us in a more especial manner
disarm grief from this cause, of that
which gives it its most poignant
anguish, viz: the dread, or the belief
that the persons beloved & lamented have entered
upon a state of endless misery. A
clergyman in New Jersey told me that he
had attended a woman who
refused to be comforted, & finally
died of a broken heart in consequence
of the belief that her
of the death of a Son who was cut
off suddenly
of in the prime a career of unlawful
pleasure; her grief & said more
chiefly from her belief that he was
doomed to endless torments. To
obviate the effects of this distracting error
the mind, let us to persuade
our patients by this [illegible]

afford the most relief in that grief which is
generally most keen - viz: that which is
occasioned by the death of Children. If there
was no other reason for visiting the relations of
~~the patients~~ ^
~~after~~ the patients we hope, than the benefit
we receive from going into the house of mour-
=ning, it would be criminal to recommend the
practice. But we shall profit by it as physi-
=cians. we shall thereby be conscious of
having done our duty, - we remove any preju-
=dice, or contradict any calumny that may
have arisen concerning the effects of any
of our ~~medicines~~ medicines - we hear now & then
useful facts concerning the last stage of the
disease, or the appearance of the body after
death, - and we lay a foundation for the future
~~confidence~~ confidence & attention of our
patients - for I think I have seen physi-
=cians get more credit by such well timed
sympathy, than they would have gotten

For their Offspring, that the Deity feels an infinitely greater regard for all his Children, ~~and~~ that all his attributes are interested in limiting the duration & degrees of future punishment, and that none of his creatures will ever suffer more pain hereafter than is necessary to fit them for the great end of y^r existence which is eternal & perfect happiness.

2 The Christian religion (if he unworthy of its author, did not supply a remedy for every disease of the mind. — But what remedy does it afford equal to the anguish of a heart torn with the belief that a Child - a part of ourselves is has begun a course of suffering that

by saving the patient whose loss they deplore
from the most eminent dangers of death
by the earlier those visits are paid, the better. Why this
should be why long delayed - this visit quickly by association.
3 In England it is common to remove the
survivors of a departed relation, to another
house, or another part of the country as
soon as the person dies. But this is unpracti-
=ticable in this country and by no means
proper in any Country. The distressing effects
of association from the room - clothes &c &c
as with the memory of a physician,
the deceased may be prevented, by an early
familiarity with them all - for association
supposes a departed idea revived by a present
one. The custom of near relations following
the Body of the deceased to the grave should
to
at all times be prevented. turn over
5 When there is an absence of sleep from
Debility, below the sleeping point, which
sometimes comes on after the first
transports of grief are over, Opium must
should be given every night. I have

is never to end? — I answer none — of course — the 2nd belief is erroneous, & should be rejected as a part of the pagan religion which ~~has~~ has in this, as well as other instances mixed itself th w: Christianity.

= 4

It would be useful to remove the body of the deased friend, or relation as far as possible from the view of the person who is the subject of grief. Grave yards in a city, or in public places, are ~~insane~~ highly improper.

They renew & perpetuate grief, unnecessarily, or they create insensibility to death, &

seen
have the Crapp first effects from its use in
many cases. —

69 After the first few weeks of Grief are
Over, great care shd be taken in the inter=
= course w: persons under affliction from the
loss of friends never to mention the name or
any circumstance that can revive an idea
of the deceased. ✠ But the conversation shd be
upon general subjects — but it should never
tend to mirth — or even to cheerfulness.
Even a
— Hilarity pleasant anecdote is sometimes
an insult upon recent grief. — It is indeed like the
mingling of vinegar & Nitre or of an Alkaline
Salt (as it ought to have been rendered) to a
heavy heart. It is stimulus out of all kind
of proportion to excitability. —

70 If a fever should occur which it some=
= times does, the usual remedies for fever
shd be administered. If Dyspepsia, or
Hypo:- the same rem^d^s formerly recom=
in those disorders. — ✠

a criminal indifference to human
Dust — The patriarch Abraham understood the
former of these principles in
the human heart — Hence we
read that when his wife died, he
refuses to inter her in the sepulchres of
the ~~exhales~~ the Sons of Heth to
but entreats them to
sell him a piece of ground, that
he might bury her out of his
sight. ‡ Genesis XXIII. 4. Return to p. 595

5.

V It has been divided into 3 grades
viz Anger — Rage & Fury — the last is the
most violent grade.

~~‡ In Russia they bury at night only.~~
‡ In China they imitate the Jews by burying out
of their towns & thus
obviate grief. — ‡ In Russia for the same purpose, they
bury only in the night.
‡ Among the Ancient Jews the

Of anger

This passion like that of love & grief was implanted in the human mind for wise & necessary purposes. It is ~~was~~ its excesses injurious only in its excess. in degree & duration are happily forbid: in the two following precepts of St Paul: "Be angry & sin not" & "Let not the sun go down upon your ~~your~~ thine anger."

The effects & symptoms of anger upon the system are according to its degree, or the excited: of the ~~Patient~~ system ~~Cab~~ It is both a direct, and indirect Stimulus - As ~~it~~ a direct Stimulus they all determine the blood to the brain - produ: tongue ~~ce~~ of the pulse - Redness of ~~y~~ eyes & face - Epistaxis ~~ch~~ increased secretion of Saliva - ~~w~~ is discharged ~~by~~ ~~foaming~~ at the mouth - great volubility, or suspension of speech - agitations of the fists, & a ~~the~~ stomping of the feet - uncommon

grave yards were always ~~placed~~ placed 2000 Cubits from their Cities. The Sepulchres or Vaults of the wealthy were ~~placed~~ in their gardens which were likewise placed on the right hand of their cities. This fact ⊙

+ I have ascribed these Symptoms

~~The~~ an excess of Stimulus, or to indirect debility. Perhaps ~~they~~ they may in some cases be owing to a defect or Abstraction of Stimulus from the fear which is sometimes Combined with anger. —

+ His words are "It is good in anger as in a fever, to have the tongue kept clean and smooth;" and this is always best effected by Intense.

Bishop Horn

Another divine advises vol: iv p: 252

⊙ will render not only more credible, ~~credible to understand the~~ but more intelligible the Account given in the new testament of the agony of our Saviour being in a garden, and his tomb a Sepulchre in which no man had laid. relam to ⊙

Strength of the body - convulsions - hysteria -
Apoplexy - Death. ~~when Anger acts as~~ Sometimes
~~a cause indirect Hysterics~~, it proceeds thro
= mors - ~~fainting or typeop~~ Quick & difficult breathing &
at Stomach with ~~vomiting~~ a pubing of bile
- faintings - Syncope - asphixia - death. +

The remedies for this ~~disorder~~ vice in the
passion of Anger are religious - moral - &
physical. -

1 a Sense of the ~~unamiableness of~~ wickedness & folly of
the passion in the excessive degrees.

2 a Sense of the repugnancy of it to decent &
liberal manners. - The term gentleman
implies a command of this passion above
all others.

3 a celebrated divine recommends to a
persons disposed to cherish unreasonable
not to speak when they are angry +
Anger always to repeat the Lord's prayer
before they ~~vow~~ speak, or act under the
impulse of this passion. To persons who

4 opposing to Anger other passions which
destroy it. The Goddess of Ebullitions
composed the Anger of her Son
Rebillis by Love. Fear likewise is
an Antidote to Anger. A Gentleman
in England married a Woman of large
fortune, who had a most turbulent
temper. On his way home with his bride,
One of his horses became a little Unruly,
upon which he drew his Sword & run
him thro the body. This instance of
extravagant & cruel Anger (which was
altogether affected) terrified his wife in
such a manner that she never discov-
-ed any marks of this hateful passion
during her connection with him. —

It is very remarkable that persons
of irascible tempers seldom discover

cannot, & will not follow this advice, we may recommend to them before they sink or act always to count twenty. —

5th In that species of Angor in which the system is highly stimulated, (which is always the most dangerous) I have heard an intelligent Country Woman say that he has seen a large draught of cold water, given immediate check to the pasion, & in a short time produce com= =posure and serenity of mind & body. The good effects of this remedy may be ascribed in part to the time gained for reflection, as well as the Debilitating effects of the Cold water.

6th I have often seen a bucket of cold water thrown upon two angry dogs engaged in a close conflict, immediately part them & with signs of Calmness in both of them. I have lately heard of Instances the same remedy might likewise equally effectual when applied to an

their angry passions in the presence of their Superiors. —

It is of the utmost consequence to escape from the sight or presence of an offending Object, or person as speedily as possible. Thus have a British Officer received a grosse insult from a London merchant at ~~the~~ dinner. He offi: : cer immediately retired from table, without making any ~~After wards~~ to reply, and after an absence of ten minutes returned with a pleasant countenance & finished his dinner. He took no other notice of the affront, for he had given many unequivocal proofs during the war before last of his courage at the famous battle of Prestonpans. I have seen an injury treated with contempt.

V. Ballonius says Vol: 7. 296. that fatigue & thirst dispose to Anger. They should therefore be avoided by irascible persons. & also many things that excite

M

~~[illegible]~~. 600

angry ~~[illegible]~~. turbulent Servant Girl.

Wm Nimmo writes down a Mob, dispersed by a fire Engine
7 ⊙ Dr Rush says he has seen:

=gry or irascible dicathesis effectually cured
by a milk & vegetable diet. For this
reason

8th wine - Dr Rush's Quiets Ind: be avoided by
Irish people. It was after drinking wine &:
Alex[r] slew his beloved Clytus. most of the
terrible Consequences of Anger in Society
are produced by the intemperate use of
Stirring Drink. —

8 On what the Species of Anger &c: is attended
by the indirect stimulus of the passion - an
Opiate might probably be administered
with advantage. ⊙

Persons who are subject to anger should
9 avoid speaking loud voice
when under the influence of this passion.
Cab: Lawrence prescription
also the use of any distilled fermented liquors.
10 in the Bridewell Jail to prevent it upon all
occasions no criminal is permitted to speak
loud in the Penn Jail of this city. V

V Dr Bromfield relates the case of a soldier in whom fear produced a high fever & a mortification of a sore that had been produced by a Blister on his leg. Arnold Vol: II. p 152.

∀ Besides the effects of fear ~~upon~~ which have been mentioned, it has a singular operation on the hair. 1 It ~~makes~~ makes it rise from its natural to an erect state. Virgils and Shakespear both ascribe this phaenomenon to fear. 2 I have heard a well attested fact of a man whose hair became grey in one night, from being ~~terrified with~~ terrified by several Cases of same kind I saw on Skin 3 Dr Huck informed me that he saw in Gen= =tleman in Portugal who was ~~completely~~ bald, who lost in a few hours all the hair of his head by the fear excited in him by the great Earthquake which destroyed the city of Lisbon. —go to ~~of~~ over leaf

p: 163

Fear

There is to much evil & Danger in our world, that the passion of fear is implanted in our minds for the wise & useful purpose of defending us from them.

The disease of this passion consists in its excess upon proper, and its existence upon improper occasions. —

The improper objects of fear are Ghosts - darkness - & insects certain animals such as cats rats spiders, & the like. There is also a dread of Sailing & riding in some people, which amounts to a disease. — ...

The proper objects of fear ~~which produce~~ are Sickness & death. -

The effects of fear on the system are - paleness - tremors - quick pulse & respiration a short cough - globus hystericus - a copious discharge of pale Urine - Diarrhea - sometimes an involuntary discharge of the faeces. aphonia - convulsions - syncope - asphixia - Death. ^ mania

† It belongs to the passion of fear to suspend the exercise of all other passions. A panick struck Soldier in retreating after a defeat, often leaves his best friend, & sometimes even a brother on the field of battle without making one single effort to save his life. This passion (strange to relate) is superior even to the fear of death. The Chinese in flying from the Tartars, after a battle, throw themselves into a river & perished, to avoid death from the swords of their enemies. The many cases of Suicide arise wholly from this predominance of fear over the pains of death.

Sometimes this passion rises to such a degree as to produce a temporary insanity.

Constitutions most subject to fear, are frequently most addicted to cruelty.

It is contagious in a very great degree. Sometimes it combines itself with guilt when its effects are truly terrible.

To prevent ~~To~~ ~~to~~ improper fear the
utmost pains shd be taken ~~to~~ in the Educat.n
of Children to insure them to Darkness by
compelling them to go to bed Alone. I suspect
that is a natural association between fear
& Darkness, & therefore more than common
pains will be necessary from the influence
of reason, or parental Authority to dispolve
this connection between them. Servants
shd. be banished from families who timify
Children ~~in~~ to the fear of Ghosts or hobgoblins.
— If it shd. be necessary to work upon this
passion while it is the only active One in
their ~~minds~~ Minds in Order to govern them,
we may substitute to imaginary evil the
frame of a Chimney Sweep. The fear of these
inoffensive & degraded part of our species will
~~fear~~ wear away of itself without leaving
any bad habits behind it. —

Should there unfortunately be a
unnatural, or acquired fear of a Cat — no insult

I have known two instances of persons suddenly detected in stealing falling down on the floor - the one into convulsions, & the other into Syncope. The last w^d^ probably have died had he not taken Laudanum & other stimulating remedies.

This fact may serve to explain the account given of the death of Saphira in the new testament. It is commonly supposed that her death was inflicted by S^t^ Peter as a judgm^t^ on her for lying. I am disposed to believe that she died only in consequence of a sudden paroxism of fear from being detected by the Apostle, and that it did not depend on a supernatural cause.

or of water, ~~or of riding~~ or riding of it may in all cases be cured. Its continuance marks a defective Education, or a fondness for being distinguished; or singular as to cherish those peculiarities rather than cease to be of Consequence in Company, or the subject of Consideration. —

There is no fear of this kind but w.ch may be overcome by resolution & habit. Of this Peter the Great of Muscovy has furnished us w.th a remarkable example. He was born with a ~~fear~~ Hydrophobia, or dread of water. As he early formed the idea of visiting other Countries he knew this weakness would prevent his crossing waters which would lay in the way of his travelling. He therefore commanded his Servants to throw him into a boat when he had occasion to cross a river. At first he lay in a state of Syncope

+ There is a certain fearfulness of disposition which is ~~not~~ a power of great unhappiness to the person who labours under it. Dr Johnson has described it admirably in a paper in his Rambler. The late general Lee used to say "such persons resembled a horse he once rode that was always looking out for something to frighten at". These people live under a perpetual apprehension of some distant & probable evil. I know of no cure for this disorder of the mind, but the presence of actual evil — for such persons are taught by ~~such~~ misfortunes that real evils are less terrible & unsupportable, than imaginary ones. This extends perhaps to all the evil of this world, & probably in most cases to death itself.

I have known the influence of good education in eradicating a timid disposition from Childn much assisted by the Cold Bath. —

in the a boat, till he reached the opposite shore - after a while he endured the sight of the water & composure - & finally he overcome all the fear of it, so as to accom- plish his travels over rivers & Oceans with as much pleasure to himself, as he did advantage to his subjects.

The fear of Sickness, & death appears to arise from excess of excitability in the system. -

To obviate this the first remedy is

a just Opinion of the moral government of the world, and a firm reliance upon the Goodness and power of the Supreme being. "I fear God (said the celebrated Paschall). I therefore know no other fear." These principles should not prevent our recommending such remedies as invigorate the system. Generous or a low diet - according to the nature of the prevailing sickness, and gentle exercise - with cleanliness are a wonderful effect in fortifying the mind against the fear of Sickness.

by Dr Johnson

Among Other Arguments that be used to
banish this fear, I remember One of
them is an appearance of his reader that there
is much less bodily pain in dying than is 2
commonly supposed. To ~~study~~ myself of
the truth of
this opinion, I have frequently inquired
of my patients in their last moments, whether
they felt any pain, & have often been assured
by them viz: they did not. In many persons I have
seen death steal upon the System with all the
calmness & perhaps pleasure of Sleep. The late Dr
Wm Hunter's last words to his friends were
"I wish I had a pen & ink & were able to write,
only to record how pleasant & easy a thing it is
to die".

Voltaire tells us that Lewis the 14th

The fear of death can only be overcome
by a firm belief in that Being who has given
us a proof of his power to raise the grave
that all his followers shall
finally be made to share in that triumph
over death. But a delicate habit even under the
influence of this belief, is sometimes made
to tremble under the apprehensions of approa:
the fear of Death.
2. By strong dissolutions to remove this let us re=
commend to our patients rational & sensible books,
such as Sherlock, Drelincourt & some others. V
The best book I have ever seen on
death is written by a french divine of the
name of Drelincourt. It is entitled "Consolat
against the fear of Death" ✝
V 3 There is one thing which mitigates to
the fear of death and that is
a frequent escapes from it. A
woman seldom dreads death from child=
-bearing after bearing one child. An
old soldier after escaping death in 20 or 30 battles does
not possess more courage than a young one.

said on his death bed to his attendants "It is not so hard a thing to die as I expected" ✕ The historian adds to this anecdote, that "all persons die well who die in company". Upon this acct: persons in their last moments should not be deserted by their friends. - Man is more a coward when a Alone, than when in company - for bravery is unnatural to man, & is always more or less an acquired Quality. Soldiers are most brave, when they fight in the sight of the most spectators.

☞ In the last stage of all disorders, Opium has a wonderful effect in easing the pain as well as the pangs of death. I have seen many instances in which it has produced a composure in the last hours of life that has been delightful. ☜

~~Kissing the head & trunks of the body~~

✕ and Cornwallis - the late General Butler who fell in Genl St Clairs defeat, battle with the Indians, said the same thing to Capt Semple from whom I received the information, & added, ~~with his last breath~~, that "he felt as if he were falling a sleep." ☞ In the last stage of [illegible] return about to it

He only learns to believe that ~~bodys~~ there is
less danger in a battle than a young Soldier
is disposed to expect - for every escape he has
met with is a pledge for his future safety.
- what satisfies me of the truth of this opinion,
is that I have observed old Officers & Soldiers
to be as much afraid of death from sickness
as other men. ~~+~~ go to p: 610

To overcome the fears of death in Soldiers
previous to a battle the following seemed ~~to have~~
been found useful. Viz.

1 ~~Prince Ferdinand~~ To impart a certain ~~as much~~ stimulus
to the body. This has been done by the ~~Mo-~~
~~=tion~~ of the body. A British Captain who
served under Prince Ferdinand in the last
German War informed me, that it was a standing
Order of that great General to his troops
never to receive an enemy in a standing
posture except they were under Cover &
from the faithful execution of
this Order much of his success was

† [John Hunter always took 20 or 30 Drops before he began to speak in public.]—

v By holding the breath.

derived in all his battles. It is from the
impetus ~~derived~~ given to this passion by motion
that the spectators are generally victorious
in ~~all~~ combats of every kind. 2 By filling
the Stomach with food. ~~Hence~~ the Duke of Mal-
=cowsyle wished for Scotch troops w^th empty stomachs
yet I believe the troops of all other nations fight
best with full bellies. 3 By the Stimulus
of Opium & Ard^t Spirits. The Turks always give
their Soldiers, the former, & the British Officers
the latter Stimulus ~~before~~ at the beginning of
a battle. 4 By Music. The Trumpet. the
fife. & the "Spirit stirring Drum" ~~& other~~
~~heads~~ of ~~Bells~~ Shakespear, by Mechani-
=cal effects upon the ear, all contri-
=bute to banish fear from the minds of Soldiers. Vocal
music sometimes has similar effects. The
Duke of Monmouth's troops were led on to
battle at Bothwell bridge with Psalm
books in their hands. Sir W^m Howe it is

5 By opposing to the fear of death, the fear
of shame - the love of glory - or the fear of
certain death, to that which is uncertain.
often
Men are brave only because the dread of
shame is more powerful than the dread of
death - hence I out 10 of all the duels w^ch
are fought are by men of doubtful, or
disputed courage - & hence too regiments w^ch
have been disgraced in a battle, generally par-
- form afterwards the most gallants exploits. ~~whent~~ The
~~fear~~ ~~the~~ passion for glory often eradicates every
principle of fear from a young Officer. To be
lamented two or three evenings in a box of
a theatre by the ladies, - to be praised in
a newspaper which this the evening after
it is published - and to be remembered in a
of wine
bumper by a corps of brother
Officers once or twice at the table of
head Quarters is a reward that takes away

said produced a temporary frenzy of courage
in his troops before the attacks of Bunker
hill by ~~raising~~ first ~~calling~~ beckoning to the boats
which contained his troops to come near
to the boat in which he sat, & then by singing to
them, ~~the~~ an animating ~~the~~ war song.

"O, why soldiers why,
"Sh? you be melancholly &c. — resentment
"Since our business is to die!" excite hope
By using a word, or words which ~~of cheer~~
or some kindred originating passion
~~Confidence of success~~ upon the onset of a battle.

The troops of Cyrus Xenophon tells always
made the air resound in the beginning of a battle
~~in~~ with the cry "of Jupiter our Deliverer". The
Duke of Braganza ~~Ordered~~ the revolution of
Portugal by making his troops believe the
night before a battle that he had seen apparitions
of saints in a vision from heaven. Perhaps
the famous vision of Constantine of a Cross
with the inscription of "Hoc signo vinces"
was only a deception contrived by him
to inspire confidence in the minds of his
Soldiers. The words "Lares & Penates" were

the terror of being blown into a thousand peices
upon a forlorn hope, or of expiring upon a
bed of honor in the field of battle. — The late King
of Sardinia ~~Supposititious~~ titled the fear of certain, - to that of certain
death, ~~and~~ by putting his new troops in the front
of a battle, and commanding his veterans to fire
upon them if they offered to run away.] —

1 + That he should never think of death. Officers
& Soldiers seem to be aware of this fact - hence
they find they have more levity in the time of war
than in the time of peace — all that gaiety of
life which is so much admired in ~~civil~~ French men
is ~~assumed~~ ~~is acting a part upon~~, &
which they spread thro' all the circles in which
they mix is purely hypocritical. It is artfully
contrived to banish the fear of death by keeping
them from thinking. ⁋

the cordials of the Roman Armies before a battle. I think the remembrance of the Scenes of Oppression & cruelty which follow'd the Surrender of Fort Washington in New York, contributed not a little to overcome the natural fear of death in the American Soldier in all the battles that were Subsequent to that memorable day - Came boldly on[t] -

[There are three other circumstances wch are necessary to banish the fear of death in a Soldier[t]. 1 That he has no parents - 2 That he has no Wife, nor Child - or that he should be a fugitive from them all. - I have heard of several brave men who had families who have confessed that the remembrance of them in the day of battle always enervated their courage.

3 It is necessary that a Soldier should be in order to have no fear of death should be very stupid or very wicked. The Turkish - Russian & British Soldiers are said to be the bravest troops of the world. The reason I believe is, the two former are the most stupid, & the last

I knew
+ a sensible officer in the Dutch Navy
~~Dutch~~ a Mr Dalby who was so much
impressed with a sense of the advantage
of having Soldiers of profligate characters
in preference to all others, "that he said
if he were to fight to battle for the
empire of the world, he would draw
his recruits from a Goal. His first
or most invincible
line he said shd be composed of murderers.
" His second of House breakers, & his 3rd of pick=
=pockets. Such a crew he said would be
an overmatch for all the same number
of the best picked Yeomanry in the World."

It has been said towards when
compelled to fight are the bravest of
men - true, owing to the blending
of the fear of life predominating over fear
of death.

the most profligate wretches upon the face of the earth. +

From this Account of the profession of Arms, it appears that war however natural to Man is contrary to sound Sense & right reason, & wholly of course to & Christianity]

I beg pardon for introducing applying philosophy, on the basis of the animal Oeconomy to the dreadful purpose of destroying human life. My business here is only to teach the Art of professing it. my only design was to illustrate a principle of the Animal Oeconomy by shewing how much the passion of fear may be controuled by physical Causes. —

Many of the Observations that have been made by Physicians & Clergymen respecting the fear of Death to which the fear of death in a Soldier apply to Physicians, when visiting persons in dangerous & contagious diseases: are by the following means.

Both these are found Other antidotes

to fear which belong exclusively to our profession, and which I shall briefly enumerate.

1 Never to use smelling bottles — or preventatives of any kind in a sick room, nor in any other place, if where there is a difficulty of procuring them or a risk of forgetting them. The want of them from either cause, produces a sudden paroxysm of fear which always predisposes to infection & death. This caution will not prevent a due accommodation of the diet to the nature of the prevailing Epidemic, for this will not be hard to procure, & the calls of appetite or the laws of habit will prevent its being forgotten.

2 To be constantly employed. Fear

Joy

This emotion is so short lived, that when it does not produce Syncope, or death it seldom injures the constitution. The business of a Physician is to moderate it, by preventing its being imparted too suddenly, especially when the System is in a very excitable State from Sickness - fear - or Grief. - There is a Circumstance accompanying this emotion described by Bruce when he arrived at the long sought head of the Nile. He tells us that he felt an uncommon thirst which he gratified by Drinking the health of his King George III: and his draughts in the pure fountain of that celebrated river.

Laughter

The excess of ~~Mirth~~ Laughter has induced death in two instances - In Chrysippus one of the ancient philosophers, and in one of the Popes. In the latter it was induced, while he was sick, by seeing a Monkey put on his sacred pontifical Habit. Cure. Fear, or counter passion. Pinchings. Cold Water.

like love is often the
where business does not give constant
employment, & where ~~for the~~ reading will not
gloomy reflections, attention from
employ his mind a Physician for?
study, - in writing, - in some difficult
compounding Medicines drawing, - or in
for his patients.

3 To obviate the fear of death during the
prevalence of a mortal Epidemic, a
Physician shd: divest himself of all
desires of making money, or profitting
by the calamities of his fellow citizens.
- This will give ease & magnanimity & an
his mind which ~~to~~ energy to
wealth can never the discharge of
Repel gives the inspire. Dr Patrick
Physicians, who ~~who~~ some advice to
please, & he attend patients in the
appears to have

The passions of envy & malice exert a pernic-
-ious influence upon health - ~~They seldom~~
~~appear in the outward parts of the body~~. ~~Like~~
while the passions that have been described resem-
-ble the spasmodic diseases in which there is
great morbid
~~excess~~ of action, ~~this~~ envy & malice resemble
the weak & chronic action of Hippo-
~~Dyspepsia & Hypochondriasis~~ in which there is atfat
-cardiasis or a slow fever in
~~of action in~~ the system, ~~and in consequence of~~
~~this an affection of the vital powers.~~ "Envy
duplex
is said to induce Rottenness in the bones. Ditto
~~are peculiarly subjects of Satan~~ ~~they are~~ It is a passion
I lay the silly one Job: V. 2. ± "
"which Lord Bacon says know no holidays.

— ~~Envy~~ Of the Passions ~~for~~ mentioned in
the discourse upon the moral faculty
apply to them to the sufferer.

± ~~Envy~~ Being a Deep seated disease of the
mind they ~~it~~ have but ~~bad~~ few external symptoms.
one of them
Now & then we see it in the face, especially
when the persons ~~who~~ are ~~is troubled or hated~~ ~~do not~~
are afflicted with those diseases meet the

The Passions of Envy and Malice have a most unfriendly influence upon Health. The former is a slow poison. It is said by an inspired writer to indue[d] Rottenness in the bones. From its cruelty, it is said by Lord Bacon "to know no holidays". Malice is protracted Revenge. They are both deeply seated in the human mind. Dr Fizot says he was once consulted by a patient who acknowledged that his disease was indued by his habitual hatred of an enemy. The symptoms of these two passions when they get possession of the mind are

open calumny & falsehood - or significant tumors - or a short cough at the light of the person Lated - pulsus or a suffusion of the face with blood. The face in this instance per- forms the ~~off~~ vicarious office of and exhibits that disease of the Spleen, and lastly in some formerly called the "facial Apoplexy" - instances an indisposition to pro- -voke even the name of the person who is the object of ~~the~~ dis- -tility. I know of no physical remedy for ~~this disease~~ persons. They can only be cured by the influence of Religion.

profitted by it during the prevalence
of the Plague in Aleppo. —

4 A firm reliance upon the protection of
heaven, and a constant reflexion that in
~~so~~ relieving the sick & in saving life we are
preparing ourselves for future happiness. —

+ It is deeply seated in the human constitu-
=tion. Montaigne says he knew and
a man of 30 years of age who had
no genital Organs, & yet he had strong
venereal desires. Dr Nicholls gives
us a his history of a young man of 18 years old, at
the Pesaish falls in New Jersey that had
never washed, from the enormous and
disproportionate Size of its head, & who
was a child in intellectual capacity,
who ~~tho he was that he~~ discovered notwithstanding
a passion for the female sex. — It is
remarkable that idiots
generally possess this appetite in a
very high degree. — It does not die even
in old age — Witness — the famous Pan ~~to~~
convicted of adultery at near 150 —

Of Lust

This is an appetite, so intimately connected with the passions, & with moral evil, that I shall treat of its excess in this place, altho Dr Cullen has to rank it under the Class of Local disorders.—

This appetite like the passions was implanted in us, for the necessary purpose of propagating the Species,— Its excessive and unlawful gratification constitutes a disease of both the body & mind.— When excessive

This appetite produces tremors - flushings of the face - frequent Hypochondriasis indecency — or a hypocritical chastity of conversation — or — nocturnal pollutions - & Onanism.

It sometimes produces Hypo: and madness. The former Historians is a state of madness from this cause.

For the destructive effects of this appetite when it breaks forth in the detestable

engaged in ~~forming the~~ doing ~~part of the work~~ of benevolent work which constituted part of the errand of the Son of God into our world. The late Gen[l] Worrell was told by a person who had witnessed or heard of his ~~gallant~~

V 2 Excess in Drinking often produces an excess in the Ven[l] Appetite. Hence we find that persons afflicted with the Ven[l] disease generally palliate the history of their cases, with by informing their physician that they were influenced by Liquor, & that they were led from the tavern to the Brothel, where they caught their disorder. —

† To the influence of stimulating aliment in increasing the Ven[l] Appetite I have heard of one exception. The natives of Manilla who live wholly on vegetables are strongly addicted to ven[l] gratifications. But the absence of Animal Diet is supplied by the heat of the Climate & by the constant use of the Betelnut

& the extracts of the letters I formerly read to you.

Vice of Onanism, I refer You to Dr Tipot.

Tabes-Coxa

- Jaundice Seminal Incontinences - Diseases of the bladder -

Tabes - Consumption

- Dyspepsia - Hyp: - Vertigo - and Epilepsy have often been the consequences of it.

The usual causes of the excess of this appetite are 1st Excessive eating, more especially of stimulating aliment. "Fulness of bread" we read was one of the remote causes of the extremity of the vicious indulgence of recorded in the Old Testament. this appetite among the cities of the plain.

- It is said fish & oysters tend to excite this appetite, only because Fishermen who live on the Sea shore have generally large families - But I rather ascribe the fulness of these people to their temperate and active mode of life. Their labour is of such a nature as not to debilitate their bodies. +

2 Indolence & a sedentary life. Idleness we find was also this remote cause of the

exposing his life to unnecessary Dangers
~~[illegible]~~ at the battle of Lexington,
that he would, not survive the next
battle. "Yes - said he, I shall, - for
it is too great an honor for me to arrive
at, to die for my country" - If such
a sentiment animated a man in the
business of taking away life, how much more
~~to be the [illegible] of~~ exalted should be
the feelings of a Physician whose business
in scenes of danger, is, to ~~preserve, and~~
restore life! ——

I mean ~~[illegible]~~ no reflection upon any
body when I add, that I hope no consid-
-eration of danger or death will ever induce any of us
to shrink from our duty in during the
prevalence of a mortal Epidemic. The
honor of a Physician shd: be dearer to him
than his life, and life preserved by
a desertion of duty is not worth the
having. The words of Sidney in cases

sensuality of the cities of the plain. It is
the idleness which is usually connected with
a monkish & even a College life (where Students
live like monks Under one roof) that
produces so much debauchery among per=
=sons of that description. ~~Just~~ But a strong propen=
=sity to this appetite extends further to
persons of sedantary occupations Female
as well as Males - the Clergy (when they neglect
to visit their parishioners) - and to persons
~~so~~ confined with Lameness ~~so~~ to the
Gout. Exercise assists the propen=
=sity to venereal pleasures in female wea=
=kness to the motions of their lower limbs.

- It was probably upon this acct: that wo=
=men were forbidden to follow that oc=
=cupation. The Strength of the vent.
~~It is certain that many~~
~~appetite in gouty patients may be~~
~~persons deprived of the use of a limb, by~~
owing as much to the excited & produced
in their hypochondriacal pain - & full diet, as

where
of Danger & Duty are connected, deserve
to be written in letters of Gold, over
every Physician's door. ∘ Whenever
days that great & good ~~man~~ a Republican
a man is placed in a situation in which
he cannot save his life without doing
a mean thing, it is a proof that God
calls upon him to give up his life".
- This noble sentiment which I
used to ~~do~~ repeat every year in my
lectures upon the practice of Physic, de-
=termined the late Dr. Pennington to re-
=main in the city ~~in~~ upon the ap-
=pearance of our late Epidemic. His
death was ~~so~~ honorable
as

To the considerations of ~~honor~~ duty be
which I have mentioned, I shall suggest
one more idea which ought to have
weight when we are tempted to quit
our posts, and that is ~~by~~ in so doing that by

by their confinement to a Chair or bed.
It is owing to the sedantary life of Hypond.
patients that they are so frequently afflicted
with strong Vom.g desires &c for while the
Stomach &
Alimentary Canal - and most other parts
of the body labour under a torpor, - the the
Genital Organs suffer from a preternatu=
=ral excitability. &c And It is the appears to be
its
evanescent Symptom of Hysteria, & the com=
=mating Symptom with Hypocondriasis &c &
is probably
Lastly - whether It is owing to one, or both
these causes, & that it is much
~~may it not be~~ encreased by
=creased by the preternatural Appetite
which is sometimes observed in Hypocon=
=driac patients &c

4 Thus far the remote causes of anexp
=ns the vem.g appetite are plain, but we
often see it connected with great debility:
~~when this debility form~~. The constitutions
of the Italians border upon effeminacy, &

~~Dossting our stations~~, we leave an ^ undue proportion of business upon our brethren, ~~who~~ who remain behind us, and thereby expose them to ~~to~~ ^ manifold dangers

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† 4 The Other exciting Cause of the Vent. Appetite are Lascivious thots - Obscene Conversation - books - & prints.]—

- hours fatigue. Physicians who Epidemic fell ~~were~~ ^ sacrificed to this Disproportion of ~~many~~ labors in the - while the many by that disorder are oblivion, let us memories ~~of~~ ^ the of our profession hand of time, of Hutchinson - Johnson - Glentworth - Dodd - Washington

— most of the died of our late cause of humanity. thousands who perish? daily hastning into ~~to~~ ^ grave ~~from~~ the deposited members from the wasting and while the bodies Pennington - morris

yet no persons are more addicted to them.
pleasures. I once attended a young man
in a fever who declared to me that he
after his fever left him & before he was able
to leave his bed the presence of the
Chamber maid was painful to him
owing to the debilitation of his general
desires. — In this case the excita? of the
Organs of Generation by sympathized
by the Stomach whose first desires are
often for the most stimulating & improper
aliments. — ~~Hoffman~~ Clarke? — Pulbouse
Reardon. —

The Remedies for the cure of
this appetite are Matrimony, and
fidelity to the marriage bed. — But
~~a faithfull adherence~~
if this connection be impracticable from
youth, or other circumstances. Then

2 Low diet. ~~joined~~ Dr Stark found his
men desires nearly extinguished by a
diet of Bread & water. They revived upon
a diet of bread & milk, & became very

- Stall - Tehrudy - Galston are consigned to their native Dust, let their names, ~~Districts~~ - and the honourable circum-=stances of their deaths, live for ever in each of ours lessons. ——

3 † Plutarch says the priests avoid Salt in their diet because it disposed to Venery. - Vanno was formed from the Sea - this holds forth the connection of the Venereal appetite with the use of Salt. —— see Ballonis Vol: 3 p: 281

† The Chaos would probably serve the same purpose as long Journies on horseback. The connection between this exercise & chastity is happily illustrated by the boats in the ~~was said to be promoted by hunting~~ character of Diana who lived by hunting. The Indians owe the weakness of the Ven[l] Appetite to this, two ~~ameliorating~~ wearing Causes. —

considerable, by eating 6 or 8 Ounces of roasted Goose every day; with a proporti=
=onable Quantity of bread. +

Labor or constant exercise. Both these increase excitement & diminish the ~~irritab~~ excitability of the System. This procreates that tells us the by Physicians who ride on horseback, were much affected by vi=
=potence. Perhaps the organs of Gen=
=eration are rendered weak by this exercise from indirect debility. Long Journies on Horseback &c. therefore be recommend for the cure of this Appetite. I confine riding on horseback to our Sex only. I have heard of its producing a contrary effect on women — probably from their different manner of sitting on their Saddles. ±

5 ~~One thing~~ ± The Company of chaste & modest women. While Men

live by themselves / says La Bryere / they
do not view Washerwomen, or Oyster=
wenches
=~~Wives~~ as Washerwomen or Oysterwives,
but as Women only. But by mixing
the habit of the
with the sex, they lose ~~that~~ ~~of~~ disguising
dress of the
veil of Woman with a cap & petticoat.

— I have known few young men of low
morals who have early attached themselves
to the Society of the ladies. They not only
polish their manners, but even purify
their imaginations. —

Can there any medicines which act upon
the Venᵉ appetite? The Castor Oil denies
its name from its being supposed to have
this effect, But I rather suppose that it
acts only by opening the bowels, & thus
taking off the tension from the genital
part of
Organs. Camphor has been much used by the
monks to restrain venᵉ desires. If
it has done service, I should rather

suppose it has by removing Hypochond: Symptoms of which this was one, & to which a nourish life exposes the body. That such a medicine may exist, I ~~know~~ think highly probable, & have ~~no doubt~~ known there are substances which blunt the appe: = tite for food That man will deserve the thanks of the world who shall discover such a medicine. — The inability of the pious Origen to subdue this appetite led him into the influence of a delusion in religion, to eradicate it by an act of a savage self-mutilation. Perhaps the Cold bath might be useful when the disease of this appetite is from Direct Debility. Close application to business or study of any kind, especially to the mathematicks, is an excellent remedy for the cure of this appetite. Sir Isaac Newton when conquered this appetite by close applicat: to study, & the late Dr Fothergill by equal

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+ not only the constant employment of the Understanding in Study & business weakens the usual appetite, but the dominion of some active passion or pursuit has the same effect. - The superlative passion for war & military glory so common among our northern Indians, is I believe one of the chief causes of the low state of this appetite among them; - For this is true of this universally by Jefferson & Buffon - It has been ascribed to their savage & handy mode of living, but this is not the case, for Surveyors tell us that they feel no diminution of this appetite while they live after the Indian manner in the woods.

9 Dr Boerhaave says a fit of laughter may be removed by exciting a fit of Laughter. —

10 - a Salivation - to divert excitement.

application to Christ. Both these great & good men lived & died believers, and they both declared on their death beds that they never had ~~broken~~ in a single in=
=stance violated the 7th Commandment.+

11th The vent appetite should be restrained by avoiding
lascivious sights - and flying
obscene conversation - books - and
~~as also all dalliance with the female sex.~~
persons. — There is no antidote to a las=
=civious thot equal to a sudden sense of
the omnipresence - purity - & holiness of the
supreme being. — Perhaps the advice of the
divine before mentd? to repeat the Lords'
prayer when rude thots to obtrude upon the mind
he used with advantage / a young man
& religious
of a fair moral character once applied to
me with the vent disease. ~~He had a~~
~~great respect for religion~~ He wept bitterly
while he related the history of his misfor=
=tune, &

√12 certain tones in music. Of this there are ~~See Dalayac's Indice~~
[on the effects of music] — well attested facts in the records of medicine.

+ female sex is a powerful security ag.[2]
the dominion
~~influence~~ of this appetite. I knew
a Gentleman in this city who apprised
me that he had gained a complete Vic-
=tory over his venereal ~~desire~~ desires, by
a strict attention to this direction. Such
in
was his caution ~~to~~ avoid: every thing
that could excite them, that he never
saluted a woman upon any occasion,
One of the fair
— nor even ~~took them~~ took by the hand.
In the consequence of this means,
In the course of seven years he apprised
violated the 7th
me that he had never ~~finished the~~
~~Commandment~~
~~Single instance~~ Commandment by an
unchaste wish or thought. Absence of
90 to ~~Infection~~
I cannot conclude the disease of the
Passions without taking notice of a condition
Right Organism used by tying hands.

& ascribed his defection from Virtue wholly to his having dined in a Company where a long continued lascivious Conversation inflamed his imagination, and drove him to that foul connection which at once Contaminated both his soul & his body. — This fact is sufficient to shew us the pernicious influence of obscene Conversation upon the sensual appetite. Obscene Books and prints have a still worse effect upon it. — There is a certain infamous book which was written on purpose to corrupt a lady on whom every Art of Seduction had been tried to no purpose. — It had the wished effect the Lady desired. — I would rather hear that one of my sons shook hands with a person infected with a plague, than that he took that or any other book of that kind into his hands with a design to read it.

12 The avoiding of all dalliance with the

in which they appear to be suspended, or not to act at all: They are in the State of the Understanding is fatuity & the memory in Amnesia. I have seen persons who declared that they could not love nor hate any thing; and that if all their relations were to die before them, they could not feel grief. This is a state of great misery. Bruce felt some thing like it after his escape from the deserts of Nubia [See extract in Note book] - probably arising from indirect debility from excess of joy -

+ becomes considerable, it stimulates to certain involuntary motions - such as talking or walking in our sleep -

Phantasms

These are false representations of things upon the senses chiefly of seeing & hearing from morbid impressions which occurs in the waking state from a disease of the senses or of the brain - Many persons are under the influence of these

Dreaming

This disease belongs properly to the mind & body. It shd have been considered after the Insanities. It is said to be a disease of the Imagination. But it affects all the faculties of the mind & perhaps the Imagn. less than any one of them — hence the imagn. is often awake and abroad in a dream, while every other power of the mind is wrapt in sleep. —

The proximate cause of Dreams appears to be unequal or irregular excitement and action in the blood vessels of the brain; when this action + is more or fewer faculties of the mind are affected in a dream according to the greater or less action of the exciting causes of the unequal action of the vessels of the brain. These causes are, a hearty supper, or the want of it

impressions fancy they see their friends or
or hear Voices calling them by y.
names. Capt Budden - myself. They
are said to be premonitions of death.
— They are precursors of disease, &
thus bring on death, but in modern
times there is nothing preternatural
in them. They are produced by any
impression producing motion in the
brain not related to it. If a man
wants a knife - he asks for a brush
of wheat - Stone pain in the glands
of penis - Tinnitus Aurium - from
convulsion of fibres of y ear - I suppose
this increased - it may produce sound
such as the
voice - The voice will be that which
part struck has been used to emit.
is morbid - so of the sense of seeing -
the person or Object seen - will such
as the part of the brain when X
p 626.

suppose where persons have been in the habit
of eating them. —
2 Uneasy position of the body. —
3 Light night caps, or Collar. 4 Hunger.
5 an inclination to go to Stool, or to
make water. 6 extended noises 7 Light. —
& certain impressions upon the body, or
certain sounds addressed to the ear. —

It is from the Stimulus of a full
bladder - noise & light - that we generally
Dream most in the morning. —

I have heard of a preacher who had
so much excitable a brain in a sleep, that he
sometimed rose from his bed, and went into
the Street to preach. A Boy who slept w.th
him one night hearing him talk in his
sleep, pinched him gently with the pin.
- This impression gave a complexion
to his Dream & conversation. He immediately
cried out "O! how I know what St Paul

5 Wm Stewart the pedestrian traveller,
~~upon~~ once lived for several years wholly
upon vegetables during which time he
never had a single dream. —

= I have read of this instance of Somnam-
= bulism being caused by placing tubs of
water in his bed room. — Asse=
=rian Magaz: Vol: 11 p: 511. One
of them when walking appeared pale
& covered with sweat like a person
Dying It shows morbid Action in the
System. —

meant when he said that he had eaten
in his flesh."

The Remedies for Dreaming - and
Night Walking are

1 Previous labor. Country people who
work all day, seldom dream at night. A
Surveyor after lately spending a month in
the Woods assured me that during that
whole time he never had a single dream.

2 Avoiding heavy Suppers - & going to bed w.th
an empty Stomach - also all the other exciting
causes.

3 When the dreaming arises from costiveness
much
Costiveness in the bowels of the brain - Vs. or
purges are proper - When from from wish Action
an Anodyne might probably be given
to w.th Advantage. —

4 The Insane w.th accompanies the
most Disturbing kind of dreams may be
relieved by Issues blisping on the back. w.th

the body, as the pains of the mind exceed those of the body? —

Philosophy has been called the Dominion of Art over matter. But what must be the name of that science which shall give Dominion over the mind? I recommend the subject to your investigation. I have only shewn you a new and distant Country. By cultivating & exploring every part of it, you will render it profitable & useful to yourselves & others. I shall dismiss it by assuring ye

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× Stimulation has been used to produce. It is always a disease, &

With this, we finish the ~~Order of Diseases~~,
~~or~~ the Diseases of the mind. When you recollect
the difficulties & nobility of the subjects we have discussed,
& how much I was thwarted in my inquiries
by authorities in Medicine, I hope you will
make due allowances for the crude &
imperfect State of my Notes upon this
important
Order of diseases. I shall hereafter endeavour
to make them more useful to my pupils.
With this we finish the diseases of the Mind. —
Let us proceed next to the Adynamiæ,
or the diseases in which there is an Ab-
-sence of motion. — These are Syncope and
Asphyxia. — I have felt ~~for some days~~ ever since I began them
as if I were sailing in a Balloon — for I have
been in a region in which I have had
no benefit from Rules or Compass. The
Subject is new — but it is extremely
a most interesting: ~~than the Apoplexiæ~~ of

may be cured by the usual remedies
which case morbid action in the
brain. ~~It is remarkable that~~ these phenomena
seen by one person only. seen by two men when
together. very different miracles of our saviours
by ~~by~~ two 12 - 1000, & 1000s

* remark, & that is - that no part of
my theory of the diseases of the mind, or
of their remedies, makes it necessary to
renounce the ancient doctrine of the im-
-materiality of the mind. I have contended
only for the dependance of the mind, for all its operations
impressions on the senses or
~~the~~ motion in the body, in the
present state of our existence. This opinion
does not contradict the idea of the
mind possessing independant powers of
thought & action when separated
from the body. Whether this be the
case or not, is not for me to decide,
nor do I feel any inquietude upon

this subject. The principles of
Christianity are no ways affected
by either of these opinions.
& a future state
— The Doctrine of the Resurrection
are
is equally true, whether we sleep
go to sleep in our graves, or enter
immediately after death into a
world of Spirits, and a state of
happiness or misery. The
interval of time to the perception
of the Mind, will be exactly
the same.